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unfavorable effect upon the standard of living (p. 268). He attempts, in fact, to demonstrate that democracy can come only as a slow growth, primarily through industrial education (p. 221), the democratic dissemination of knowledge (p. 260), and the gradual unification of the world through commerce and industry (p. 263).

L. L. BERNARD

UNIVERSITY OF MISSOURI

Instincts of the Herd in Peace and War. By W. TROTTER. New York: Macmillan, 1916. 8vo, pp. 213.

This is another war book, but with a difference. Instead of an attempt to mobilize the resources of society in order to make war, especially the present European war, more intelligible to a startled and disconcerted world, it is rather an attempt to use the fact of this war to illustrate and make persuasive certain interesting speculations about the nature of society and of the human beings who compose it.

The book consists of two parts. The first is an essay, published in 1908 and 1909 in the *Sociological Review*. The second part is an expansion of the earlier paper, with the fruits of ten years of later reflection, in special application to the present war.

On the whole, this may be characterized as the revival of an old quest, the search for a biological basis for the fact of the social existence of man. The author finds it in the herd instinct. Man is a creature such that he not only wants and demands the society of other men, but he is so made that, instinctively and without reflection, he tends to bow to the conventions of society and to accept without question the decrees of the mores and of public opinion. This is the herd instinct.

It will inevitably occur to some readers that this is merely stating an old problem in a new form. It is already quite clear that man is made for society, that, in fact, human nature in the narrower and more specific sense of that term is just the product of natural man moving and bumping around in his human environment. The important question is rather: What are the specific responses to the specific stimulations that tend to develop this human nature in the natural man, and what sort of human nature do these different stimulations develop? To put the matter in sociological terms, the question is: How does man respond to the different social situations in which he finds himself? How differently do different kinds of men react to the same situations? How many kinds of men and how many kinds of social situations are there, and what are the responses of different types of men to each?

This instinct of the herd in its primary form as it appears in the lower animals, is like other instincts so far as it impels man to do what he likes to do. That is what we expect of instinct. It is, in fact, in its very nature that the creature should want to do what its instinct impels it to do, and that it should feel restless and unhappy when the instinctive impulse is inhibited. The herd instinct, as defined by the present author differs from the other instincts in that it indirectly impels the animals who possess it to do things that they do not want to do. The herd instinct achieves this novel and paradoxical result because of its alliance with the conventions and public opinion of the herd. This is the instinct in its secondary form as it appears in man.

The herd instinct does not determine what the conventions or public opinion shall be; it merely insures that whatever they are they will tend to dominate the other natural impulses and dispositions. "With the social animal controlled by herd instinct, it is not the actual deed which is instinctively done, but the order to do it which is instinctively obeyed. The deed, being ordained from without, may actually be unpleasant, and so be resisted from the individual side, and yet be forced instinctively into execution. The instinctive act seems to have been too much associated in current thought with the idea of yielding to an impulse irresistibly pleasant to the body, yet it is very obvious that herd instinct at once introduces a mechanism by which the sanctions of instinct are conferred upon acts by no means necessarily acceptable to the body or mind" (p. 48).

This, it must be admitted, is a queer instinct, and few persons will be disposed to agree to the definition of instinct on which it is based. But then, few people will agree to any definition of an instinct.

Interesting, however, is the suggestion of the author as to the sociological effects of the conflicts that arise between the natural man and the inhibitions imposed by social convention, re-enforced as they are by the herd instinct. The existence of these conflicts produces a condition of mental instability, crime, insanity, in certain portions of the population.

The part of the population in which conflicts arise is just that which diverges from the normal or statistical average. The divergent types are suppressed by the herd instinct. This in the past has been, we may suppose, a function valuable to society. At present it is injurious because it suppresses the sports and variants in the population, whose disposition, if organized into, and accepted as part of, the existing social organism, would make for change and progress.

We may, however, look forward to a possibly sudden expansion of social life consequent upon the application of reason and rational control, in place of instinct and tradition, to the affairs and problems of social life. Germany illustrates such an application of reason and science to the problems of communal existence. But Germany, although it represents, after a manner of speaking, a higher social species of gregariousness than the rest of the world, is, unfortunately for her and for the rest of the world, organized upon the aggressive or lupine model rather than upon that of the industrial hive, like England, for example, which represents what the author calls "social gregariousness." And the wolf form of government, like all other predacious forms of life, is destined to disappear. This is the application and the moral.

The worst and the best that can be said about a book of this kind is that it is suggestive. It entertains, it enlivens, it starts a flock of ideas, but it settles nothing. It offers no firm and safe abiding-place for the thoughts it starts in motion. The future student who travels this way will note that others have preceded him, but he will find little to guide him to his destination. Mr. Trotter, like so many of the rest of us, is still an explorer.

ROBERT E. PARK

UNIVERSITY OF CHICAGO

Care and Training of Orphan and Fatherless Girls. [Proceedings of a Conference on the Prospective Work of Carson College for Girls and Charles E. Ellis College.] Philadelphia: William F. Fell Co., 1915. Pp. xi+236.

This volume is a report of the proceedings of a conference of social, educational, and vocational experts called by the trustees of Carson College for Orphan Girls and Ellis College for Fatherless Girls at the suggestion of the Child-Helping Department of the Russell Sage Foundation to consider the wisest administering of these large foundations, which, together, represent \$8,000,000. Each is benevolently designed, but based upon no actual knowledge of either the number or the real needs of their intended beneficiaries, who reduce themselves, upon investigation, to slightly over three hundred girls, some of them already cared for in other institutions.

The discussion centers around the problem of vocational training for these girls, and opens up most of the moot points in connection with what woman's work shall be. The administrative side of the vocational training of these girls offers serious problems also. Shall the